/46 cont./

565 /Moroccan ghettos/ -- Goulimin, Illigh, Taroudant, Amismiz,
563 Imi n Tanout -- with close relations with the large Jewish center that prospers in Mogador by monopolizing the commerce of the South. But the many traditions collected among the Haha, in
[797] the central and western Anti-Atlas, as well as the Haut-Dra among the Skourra and the Glawa, prove the ancient existence of many families of Jewish origin, converted to Islam for several centuries. At the time of Léon l'Africain /Leo Africanus/, one
[175] still saw several Israelite communities in the Sous taking part in the tribal wars in order to defend their lands and keep their religion (1).

[113] 1. Léon l'Africain, Description de l'Afrique /Description of Africa/, Scheffer edit., Vol. I, pp. 163-164.

565 One might think that they were the ones who remained of the old
563 Judaized Berbère /Berber/ tribes of the Far South, whom the con-
797 quest of the Igezzoulen must have forced to accept Islam. In the Anti-Atlas still in our day it is not rare to find families converted for less than a century, just as one is shown the locality of ancient villages and ruined agadirs /collective storehouses, sometimes serving as fortresses/ whose Jewish population was conquered, Islamized by force, and dispersed by the Mussulmans of the vicinity.

X. The economic life. -- We have stated the difficult con-
433 ditions under which human life develops in the Sous. Now, as in
241 the Anti-Atlas, the rains are too infrequent to fertilize the great expanses of the plateaus on which the Berbère /Berber/ plow can pass; again, as in the Deren, where water is more abundant, it is the earth that is lacking on the rocky flank of the mountains or in the narrow gorges of the torrents; elsewhere, on the plains, the springs and the séguias scarcely suffice to bring into being the small oases of the foot of the Dir or the thin string of gardens of the bottom of the large valleys.